

Steps for drawing up a Sacred Calendar -
correspondences with the ordinary calendar

STEP 1

Write the numbers from 1 to 28 (choose red or a contrasting colour) next to the dates on an ordinary calendar, continuing on from last year's calendar

Dec.		Jan.
30	31	1 2 3
5	6	7 8 9

Keep track of the months, writing them on

COLUMBINA
MAIA
HERA
ROSEA
KEREIA
HESPERIS
MALA
HATHOR
SAMHAIN
ASTRAEA
HESTIA
BRIGHDE
MOURA

After the 28th Moura don't forget Hiatus.

STEP 2

Write on the New Moon and Full Moon, checking with a reliable source such as Whittaker's Almanac.

STEP 3

Day of Artemis - count on from the New Moon to the fifth day thereafter, e.g.

13 1	14 2	15 3	16 4	17 5	18 6
New Moon					Day of Artemis

Step 4

Half Moon Day - this falls on the Monday that is nearest to being equally distant from the Full Moon and the New Moon (study your old calendar for this; there may be one month when two Mondays are possible - just choose one).

Step 5

Circle the 13th (sacred) of each month as a fast day, (each Friday is a fast day).

Extra fasts: * the day after Duodecima
* each Monday in Moura
* Hiatus

For other optional fasts see the large Sacred Calendar.

Step 6

Sacred days - high days and holy days.

a) These are the same every year:

Resurrection of Our Lady	1st Columbina
Day of Our Sovereign Lady	5th Columbina
Maia's Day	1st Maia
Exaltation of the Queen of Heaven	14th Maia
Anthea's Day	10th Hera
Day of All Heras	9th Rosea
Regeneration (Renewal)	22nd Kerea
Moiras's Day	16th Hesperis
Festival of Divine Life	17th Mala
Rosa Mystica - Our Lady of Fatima	11th Hathor
Samhain Feast of the Dead	1st Samhain
Festival of Artemis	23rd Samhain
Mother of Ekklesia	
Athena's Day	7th Astraea
Geniad	28th Astraea
Hestiad - Our Lady of the Vestal Fire and Hearth	6th Hestia
Lichtfest - Festival of Lights	10th Brighde
Sancta Rosa Lucia- Our Lady of Lourdes	20th Brighde
Eve of Moura	28th Brighde
Sacred Passion of Our Lady	28th Moura
Hiatus - Twilight	the day following 28th Moura

(if the year is a leap year, there will be 2 Hiatus days.)

b) These are movable:-

Rosa Mundi - Festival of the Rose of the World

This is the first New or Full Moon of
Rosea after 9th Rosea.

Advent - first New or Full Moon after 1st Astraea.

Nativity of Our Lady (Holy Birth)

- first New or Full Moon after 24th Astraea,
unless the day falls before the close of
Astraea, in which case it is the first Natural
Rite.

Please also note: You will need to find out
the New/Full Moon (and possible Half Moon
or Day of Artemis) dates for the next profane
year as Nativity may well fall outside the
month of December.

Duodecima - 12th day after Nativity (count including
Nativity Day itself)

Purple Monday - First Monday of Brighde.

Columbina

Date

Minor Festival

Major Festival

Resurrection

1.

The culmination of the great festival of Easter, this day celebrates the rebirth of Our Lady Ihanna and the rebirth with Her of all the world. We celebrate Her return and our rescue from the black chaos of extinction, the fate from which the Sacrifice of Ihanna protects, as this is predominantly a festival of rejoicing and gaiety. The day begins at dawn with the first Rite of the year, the altar decked with white for purity and gold for glory and triumph.

The important symbol of the resurrection cross or tora is rivalled in popularity the egg, representing the seed of life. Eggs are exchanged as presents, used (hard-boiled) in tossing or juggling games and form a central part of festival fare. Warm bread rolls break the Hiatus fast, and Easter bisuits (thick fruit shortbread) and custard tarts are also traditional on this day. Also chocolate, marzipan and jelly eggs and hares.

Ihanna, and with Her the whole earth, is reborn and at one with the Mother of All Things. The equiarmed cross of the Passion is transformed into the Resurrection Cross as it is superimposed upon the circle of full divinity and pure Spirit.

The egg represents new life and rebirth; the dove is Ihanna, the Sacrificial Dove arisen and glorious, and the hare by its carotting dance is said to welcome the return of the Princess of the World.

Altars are decorated with candles, lilies, daffodils and yew, white homes and shrines are bright with flowers and greenery, the new growth of spring.

Meditation

As the first rays of dawn lighten the darkness of the night, as the slender crescent of the moon brings radiance to the sky after the full dark, so Our Lady Inanna, Daughter of Light, Bringer of Light, Light of the Heavens, shines upon the world again this day, reborn from the darkness of spiritual death. Let Her light, the hope of our deliverance, shine in us and through us from this day forward, and may we forever have our being in Her celestial radiance.

Columbina

Date	Minor Festival	Major Festival
5		Day of Our Sovereign Lady

A celebration of Our Lady's return to sovereignty over the earth after Her descent into the Nether World. Praise is the essence of the festival, and the daffodil, whose trumpet symbolises praise, is its flower. Before the Rite is heard the paean "All nature shouts with a single voice the praises of Our Lady."

On this day we also celebrate the re-creation of the world after its fall into chaos. We are aware of all earthly things as shadows of perfect Realities in the world of Eternity, and ask Our Lady's blessing on them all. The ritual planting of seven seeds in a vessel, symbolic of regeneration, is also traditional.

Meditation

As the blue arch of the sky spreads over the earth,
and nourishes the creatures of the earth with its sweet
rain, so do You spread the blue mantle of Your
protection over all Your children and nourish our
souls with the refreshing wine of Your Spirit.

Open our eyes, Queen of Heaven, to Your resplendent
Altar and Your Loving Presence, that we may know
You are with us and be with You.

Maia

Major Festival

Date

Minor Festival

1

Lady Maia's Day

On this first day of the central month of Spring we celebrate She for whom the month is named. Maia may be called the soul of Spring. She is the spinner the first person of the Moira Trinity - the life-giver of the vale of illusion. In her negative aspect she spins the illusions which snare the soul. In her positive aspect she is the provider of all earthly benefits and all earthly beauty. The maypole dance and other ribbon dances are traditional to this day and to the month.

3

Rosary Day

This is the day specifically dedicated to the Rosary. All Madrians should make the Rosary on this day. The Rosary is the perfect devotion, engaging body, mind and soul in prayer and meditation upon the cycle of the cosmic mysteries. A single rose is placed before statues and shrines in token of the rose garden which the Rosary represents.

14

Exaltation

Inanna is crowned with stars as the Queen of Heaven by the shining Geniae perfect daughters of Eternity and pure expressions of the unique facets of the Divine. She is returned to Her full divinity, and reigns over the three realms of Heaven, earth and the nether regions. On this day we also celebrate the institution of Communion, the Sacrament of union with our Lady, for it is on this day in the Archetypal Year that our Lady enters the Temple of Heaven to break the bread of Her sacrificial body and to pour out the wine of Her Spirit into the Holy Chalice.

Flowers of all kinds adorn homes and shrines and statues of Inanna are crowned with garlands. Altars are decorated with ribbons and flowers in white and red.

Hera

Date

Minor Festivals

Major Festivals

10

Anthea's Day

Anthea is Our Lady of the Flowers, Genia of flowers, and all flowers, blossoms and fruit are hers. Wild flowers and blossoms are gathered and offered in her honour: Homes and porches are decked with flowers.

Rosea

Date

Minor Festivals

Major Festivals

9

Day of all Heras
Summer Solstice

A hera is one who has in life reached the highest degree of perfection and Oneness with the Mother. Thus she is freed from the wheel of Moira, the round of birth and death. She may still be aware of earthly existence and lend her aid to her sister souls still trapped within the flux of time and blinded by the veil of matter. Thus in ancient times a particular hera was often the spiritual guardian of a particular temple or community. In this age the great heras of the matriarchal past are watching and aiding the return to the Goddess. On this day we honour them and seek their help in our own spiritual journey, that they may guide us each toward the realisation of her own true hera-self or his own hero-self.

first New or
Full Moon after
9th

Rosa Mundi
Festival of the Rose of the
World

This most mystical of festivals celebrates the relationship between the Mother and the self, especially as experienced in mystic contemplation. The rose as symbol of union, the flame as symbol of ecstasy and the ark as symbol of direct ascent represent the inner experience of contemplation: the soul's penetration beyond the veil of matter into the vibrant world of Spirit. There should be some time in the day set apart for contemplation. Fasting beforehand for at least twelve hours is recommended as a preliminary. An infusion of mugwort, loosestrife and chicory is a traditional aid to meditation for this season.

The Daughter speaks of "the innermost Temple of your heart, whose form is the form of a rose" and within which we experience oneness with the Spirit. The rose is a triple symbol: the white rose, red rose and briar rose illustrate its different aspects. The white rose symbolises the pure, unchanging love of the Mother, the red rose the passionate, self-sacrificing love of the Daughter whose sacrifice is consummated in perfect union with the Mother. The briar rose represents the aspiring human soul, the chalice into which the Divine Love is poured.

Rosa Mundi Meditations

Like to the sea is the Spirit, My Mother,
and like to the waves upon the sea are
all Her creatures. No thing exists that
exists not in Her. All things are in Her,
yet She is not in any thing.

All the complexities of the world are but the
turnings of a labyrinth, and at the centre is the
fiery rose-heart of our Mother, aflame with
perfect love.

O, Mystic Flame that are the heart and centre of all being,
O, universal Rose whose petals are pure fire,
Help us to approach You,
that we may be consumed into Your wholeness.

O, Secret Rose, that are the true delight of every creature,
O, Secret Love, that are the Truth behind all earthly loves,
Help us to approach You,
that we may be consumed into Your wholeness,
Help us to adore You,
that our oneness may be lost in Your approach

You are the Brightness and the Glory, You are the refulgent light
Help us to know that You are the aim of all our lives, whether we
strive consciously toward You, or whether we strive for You
obliquely, believing our love to be for other things which are but
illusion. Help us for some fragment of an instant to experience
the wholeness of all creation, to travel the path to the Centre
of all being, to the rose that is a flame and the flame that
is a rose.

Kerea

Date	Minor Festival	Major Festival
22		Regeneration

The festivals of late summer open the great Mysteries of Life cycle which spans a quarter of the year. They celebrate the Goddess as the Source of all life, the Creatrix and Sustainer of all the cycles of existence through which the soul moves. The ultimate revolution in the life of every soul, her turning back to the Goddess, is particularly a subject for meditation during the late summer and autumn.

The symbol of the Festival of Regeneration is the ear of corn: "As an ear of corn falls to the ground that it may sprout anew, so every daughter of earth must die and be reborn in her season." This festival is concerned with the movement between lives and the resurgence of new life, celebrating the Mother of our rebirth and the Daughter as Our Lady of the Dark Gates, She Who guards and guides all souls in the transition from one life to the next. For each soul must pass through many existences on this world or elsewhere on her journey back to her true home in the Goddess. Throughout this journey Our Lady is watching over us, giving us life and strength, protecting us from all harm outside our moira.

Ears of corn and bread made from the new wheat may be offered at the Rite on this day.

Meditation

All things pass and are born in their season;
all things turn and return again.

The threads are woven in an endless pattern;
the shuttle passes from life to death.

The corn returns to the earth's deep bosom;
the river runs to the boundless sea.

O, lead my soul through the turning labyrinth,
that she may return to thee.

Hesperis

Date	Minor Festival	Major Festival
16	Moir's Day	

This day is dedicated to the Genia of personal fate. The threads of Moira draw all things in life together, giving each a special meaning in relation to the whole, as the threads in a piece of tapestry do. Moira's creatures, the swan, the bee and the spider, are symbols associated with the cycle as a whole. Her particular symbols are the wheel and the scales. This day especially is one for examining the direction of one's soul and making resolutions for the future, for our present choices create our future moira. Honey and mead are traditional fare.

The Wheel of Themis is the eight-spoked wheel of the Law. It is also the wheel of the year (marking the quarter and cross-quarter days) and of archetypal harmony and perfection. Now the events of Easter take place on this wheel. Our lady actually dies and is reborn upon the days of the year of those Events. But the material flux of the Mysteries of Life takes place upon the wheel of Moira.

Meditation

Madra Moira, spinner of the wheel of time,
weaver of the thread of destiny, guide of my
feet upon the labyrinth of existence -

Everything I am, my choice has made me;
all I shall be, my choice is making now.

Help me to see beyond the veil of matter,
that I may choose aright in every turning.

Guide me by the light of the Spirit,
that I may come safe to the Centre
in She Who is the Spirit and the Light.

Mala

Date

17

Minor Festival

Major Festival

Divine Life

The outpouring of the Divine Essence in the creation and preservation of existence is celebrated in this central festival of the Mysteries of life cycle. It is a festival of the Trinity, Mother, Daughter and Dark Mother; for without the continuous life-giving graces of each the universe would instantaneously crumble into less than dust and all the world would be black chaos. The Dark Mother, the most ineffable and mysterious of the three, is the source of all life, Who Himself is beyond being and unbeing. The Mother is the Creative of the perfect world of the Spirit where each one of us first came into existence. She is, as it were, the shaper of the raw material of being which emanates from the Dark Mother.*

Our voluntary rejection of that world would have placed us outside existence, outside life itself, were it not for the creation of the lower degrees of existence, including our physical universe. This "second creation" was brought about by the Sacrifice of the Daughter and is symbolised by the coming of the rainbow (Creation III 1 and 2).

The celebration of the festival includes the decoration of chapels and shrines with the fruits of the season - flowers, nuts, loaves from the new wheat, fruit, pine cones, etc., and with sprigs from the apple tree and the white poplar or aspen, the trees of the day. Central to the celebration is the apple, representing the golden apples of eternal life. Apples, cider and seed cake are the traditional foods of the festival.

* More exactly, She actualises a portion of the infinite potential latent in Absolute Deity.

Meditations.

What is She not, the Spirit, My Mother? the stars She is and the boundless sea, the sun and the endless night; the mountains and the storm and the wild North wind She is, the growing of a blade of grass. Her abundance hath no ending, nor Her unbounded richness; for all these things are but a breath to Her. The stars and galaxies, the endless night of space, the day of all time from its dawn to its even, all these are but the flickering of Her eyelid.

Place wholly thy trust in the Spirit, My Mother, for She is the Rich, the All-Sufficient. What canst thou lack if thou art Hers? For the whole of the cosmos is thine.

Hail Mari! Thou art the life that runs through a star, an apple and a human child. Thou art the Sun, whose ray doth bind us all like jewels upon a string.

Now stand we at the centre of the flux, and at the centre of the Mystery of the flux. All things of time convolve about Eternity; all things of space about the Infinite, still Point which is the Centre. Mother, has not thy Daughter said that a sparrow lights upon a twig but it shad forth the conflict of evil with the Good; nor any grain of sand shifts in the desert reflecting not some spiritual truth; neither does a comet fall in the farthest corner of the cosmos without an inward meaning.

Mother, Who seest and knowest all these things, what is the wisdom of this world compared to the mystery that lies within the humblest weed that we bruise beneath our feet? Guide us through the subtle labyrinth, that we may come safe to the centre.

Hathor

Date

Minor Festival

Major Festival

11

Rosa Mystica
Our Lady of Fatima

On this day we remind ourselves of the wonderful story of Our Lady's appearance to the children in Portugal, and seek to understand its significance for us, dedicating ourselves to follow Her words in complete obedience. The Rite is held on this day.

Samhain

Date

Minor Festival

Major Festival

1-3

The Feast of the Dead

The fire-festival of late Autumn is a festival of transformation, fire being the element of transformation and death the agent of the transformation of the soul's state of being. The fire also symbolises purgation and purification which many souls experience during the process of change which begins with physical death.

Samhain is strictly a three-day festival, although the main celebration is usually on the first day. The souls of the dead are made expressly welcome at the Rite of the day, and offerings of "soul cakes" or candles may be made in memory of friends and relatives for aid and comfort.

The festival is celebrated with bonfires and fireworks, and with ritual games such as Duck-Apple and Snap-Apple. The apple, as symbol of eternal life, is closely bound up with the meaning of the festival; baked and toffee apples and cyder are seasonal foods, together with baked potatoes, parkin and popped corn. It is a time when the worlds are close and discarnate souls may return to their earthly habitations.

Meditation

This world shall dissolve and its splendours
be vanished; its pains and its sorrows shall
pass like the summer rain. Life is not long,
death is swift in the coming, and the ninety
and nine thousand things shall be gone, but
the Truth shall remain.

Samhain

Date

23

Minor Festival

Major Festival

Festival of Artemis

This is above all the festival of Ekklesia, the great family of Our Lady which includes not only Her earthly devotees, but the Geniae and angels of the higher realms, the spirits of nature, the heras and saints who have walked this earth and passed on into Perfection and all the souls in different worlds and planes of being who have given themselves to Her. Ekklesia, indeed, is like a mighty army with banners, serried through time and space "in whose light the unbelievers are but a remnant of a remnant, and their world but a cob web in the midst of a glittering palace."

Artemis is Ithanna, in the form of Huntress of Souls; She Who "calls out" (ek-kaleo, hence Ekklesia) from attachment to the material realms into Her family. Her silver shafts are beams of Her Mother's pure Light which destroy the darkness in our hearts, killing the false egoic self, that our true, "flighted" self may soar upward like an arrow from below out of illusion and into divine Reality. Our Lady Artemis is the Daughter as Protectress and Guide of all Her worshippers and of those who are seeking Her in the dark. She is the Maiden of the Silver Bow which is at once the crescent moon, the first light after darkness and the weapon She uses as Huntress of Souls. For Artemis is ever active in the search for Her lost children.

Meditation

Though in this place you seem to be a few, and Her servants reduced to a remnant, yet in truth the age of the unbelievers is but a moment in the endless stream of time, and this world but a grain of sand on the shore of unnumbered worlds. In truth, you are surrounded by the bright host of Her children, serried through time and space, in whose light the unbelievers are but the remnant of a remnant, and their world but a cobweb in the midst of a glittering palace. And you are one with that shining host; each radiant soul is your sister.

Astraea

Date	Minor Festival	Major Festival
first New or Full Moon after 1st	Advent	

In Advent, the month before Nativity, we prepare ourselves for one of the greatest festivals of the year. Spiritually we make preparation of our hearts and souls, purifying them through daily prayer and acts of adoration and self-discipline. We attempt to rid ourselves of material concerns that we may be ready to honour the presence of the Divine Child. The better our preparation, the greater will be our enjoyment of the Feast, for we shall be more truly aware of its deepest meaning.

During Advent we also prepare our homes for the festival season, decorating with evergreens, candles, garlands and pictures. Many of the decorations each year are made during Advent as acts of love, and all have their meaning. Some are scenes from the Myths, some represent the symbols of Divinity, such as the moon and the star. Candles symbolise the birth of the Light of the world; evergreens - holly, bay, mistletoe, ivy and fir - the Grove and the presence of life among the seeming barrenness of winter. The fir-tree, with its ruler, the Star Fairy, stands always in the heart of the home. By tradition, representations of the Mother and Child appear only from the beginning of Hestia, when the day of the Divine Birth draws nigh.

7 Lady Athena's Day

Also known as Athene, the Genia of wisdom as reason, intelligence and knowledge, as contrasted with Wisdom and Gnosis. She is the guardian Genia of students, scholars, philosophers and all connected with academic pursuits, who may call on her for inspiration. Her symbol is the owl, traditionally the wisest or most knowing of birds. However, she helps not only those travelling in academe, but also each person, however ordinary she or he may self-perceive, needs to become something of a philosopher in the course of every life - a true lover of wisdom, so that we do not fall into ignorance, foolishness and unwisdom, but grow in the dignity of wisdom with each year.

Astraea

Date

Minor Festival

Major Festival

28

Geniad

This is the Day of All Geniae when we remember and pay honour to the pure and perfect children of Heaven, those who are not separated from our Mother. Alethea, Genia of Truth, Athene of wisdom, Hebe of childhood, Hestia of the home, Moira of fate, the Geniae of the seven celestial spheres - all are perfect reflections of the Spirit. So too are the personal Geniae, one of whom guides each of us along the path to Heaven. She leads us to develop our own capacity for expressing the Divine. An essential part of the challenge of the festival is to recognise and cultivate our own potential Genia hood, to develop our personal gifts in Her service and allow Her light to shine through us. The festival is a joyous one and may include the giving of presents, especially those reflecting our own creative gifts. Its colour is blue.

Meditation

Shining daughters of Heaven that mirror
the perfection of the Absolute, you are clear
pools reflecting Her beauty, pure crystals
reflecting Her Truth. By your perfection,
lead us again to our perfect natures, that
we may mirror the splendour of our Mother.

Hestia

Date

6

Minor Festival

Hestiad

Major Festival

On the day of Hestia we honour the Genia of the hearth and the home. Nativity is pre-eminently a household festival, so it is fitting that the Hestiad be in the season. On this day we celebrate the home and its deep significance. The home is blessed by making the Sacred Star in the four corners of each room (usually with a stick of incense), while praying that the love of Our Lady should fill the home, leading all who come into contact with it to Her. Madriams visit each other bearing blessings and wishes for good fortune and are traditionally entertained with home-baked bread and home-made or mulled ale or wine. The yule log which burns in the hearth at this season unites Hestiad and Nativity.

Duodecima

This is a light-hearted festival marking the end of the twelve days of Nativity twelve being the number of nights on which the Star reappeared in the Mythos. The days represent the months from Columbina to Brighde, and the thirteenth day, the day after Duodecima, represents Moura and is kept as a fast. All representations of the Star should be taken down before midnight on Duodecima, together with all artificial decorations, although greenery may remain until Purple Monday Eve.

Duodecima is celebrated with all manner of games and jokes, and it is usual to have a party, the centrepiece of which is the "bean cake" - the one who finds the bean baked into the cake is mistress or master of the revels until midnight and her or his word is law.

Meditation

Firm-founded house, may we live in thy bosom
As in the heart of the sure-fixed world,
With all of our people, maids, childer and men folk,
Firm in their bodies and sound in their souls.

Lofly thy roof, and thy grain stored in safety;
Of all good things thou art sanctum and ward;
May the calf come to thee in the cool of the evening,
The little maiden singing, the cattle in streams.

Hestia

Date

Minor Festival

Major Festival

Nativity

First New or Full Moon
after 24th Astraea,
unless she falls before the
close of Astraea, in which
case the first Natural Rite.

Nativity Eve

A white candle is lit at sunset to be extinguished at dawn on Nativity morning, burning through the night. The first of the three Nativity Rites is celebrated at midnight. Altar cloths should be white, and the incense preferably sandalwood. Children may leave offerings of food and drink for the Star Fairy, to refresh her on her travels.

Nativity Day

One of the great feasts of the year, giving its name to the whole season, Nativity celebrates the birth of the Daughter, the third Person of the Divine Trinity, from the Mother, the second Person. Her name, given in the Mythos, is Iahanna, meaning "Queen of Heaven", but She is also Princess of the World and Priestess of the World, come among us to lead, guide and help us on our journey back to our true home. The season is also known as Yule, originally from ioe los, a carol in honour of the Mother and Daughter in the Greek Demeter and Persephone tradition. The three Rites of Nativity are held at midnight, dawn and dusk.

Nativity is a season of high festivity, with games, story-telling, presents and feasting. One of the traditions of Nativity is the legend of the Star Fairy, the princess of the sylphs or air spirits. As air is the element and the star the central symbol of winter and Nativity, she is seen as presiding over the celebrations. She and her sylphs are described as flying from home to home before Nativity Dawn, creating presents out of the air.

Meditation

Dea became Maid, that maid might come to Dea.
Her Birth, not now, nor in the past, but in that eternal
Moment that is the root of all time, that glorious Birth
is the great pillar of the universe. If She Whopurely Is
had not come into becoming, then nothing could have been.
Maid, the soul, intelligent creation, endowed with choice,
and having used that choice wrongly to become separate
from the One; maid, not only human and on earth, but
in every sphere of being. The One became Maid, born
as Her own Daughter, to walk upon the world, that
there might be a world to walk upon.

Rejoice, O children of the world,
For the light is born among you.
And you that are cast into darkness and confusion,
there comes a Child that shall lead you home.
Rejoice; for Eternity is entered into time.
A new light dawns upon the world,
for the gentle Mother has brought forth a Child
that no one of Her children shall be lost.

Brighde

Date	Minor Festival	Major Festival	
First Monday	Purple Monday		The Nativity season ends on Purple Monday Eve, and the great Easter cycle opens. This is a semi-penitential period until the Feast of Lights. The altar-cloth is purple as in Moura. Violets and pansies are the flowers of the month.
10		Feast of Lights	This day celebrates Our Lady Inanna's promise to carry Her light into every part of fallen creation, even to the lowest regions and the realm of death, foreshadowing Her Sacrifice. The 'lights' are the many candles of the festival, all white as are the altar cloths and the altar flowers (traditionally snowdrops). All maids attending the Rite are also dressed in white, as are the men. On this day the candles for ritual use in the coming year are blessed after the lection.
28	Eve of Moura		A time for good food (especially pancakes) and energetic games - skipping, foot-races, ball-games and pancake-tossing - before the fasting and self-discipline of Moura. On this day the particular acts of self-denial and purification which we will practise in the month before Easter are decided upon.
20	Sancta Prosa Lucia Our lady of Lourdes		

Feast of Lights Meditations.

(may also be used in Moura)

Radiant Daughter of Eternal Light,
You have torn Yourself from Your own Self for my sake.

Forgive me.

I have given myself freely into the claws of Irkalla,
And my soul into eternal darkness,

Yet You have interposed Your sacred body,
Saying: Take not this soul, take rather Me.

O, You that have prayed beneath the full moon
and by the running streams,
Teach me the power of true devotion.

Dearest Mistress, that have prayed beside the running streams
and beneath the shining moon, how dreadful is the vow that You
have taken. You that are the One Spirit have become a soul,
chaste as the flower that blossoms from the snow. Like to the
spotless garment of the Sacrifice, pure maid You are, without
a trace of sin. Yet You have vowed to tread the darkest
regions, to suffer things more cruel than I can know. Most
noble soul, how simple in Your courage; how steadfast and
unswerving in Your love. Open my soul, I pray You, that
she may be transformed by Your clear light.

Moura

Date

Minor Festival

Major Festival

1

Moura Day

The first day of the penitential month which is also a season in itself, the season which corresponds to spirit as the other seasons correspond to the four earthly elements. Confession and purification throughout the month prepare us spiritually for Easter. A fast is held additionally on each Monday.

14

Med Moura

A day of respite from Moura's fasts and penances. Small gifts are traditionally offered to mothers, ranyas and heads of households, while for tea there is usually a fruit cake covered with almond paste and decorated with crystallised violets and marzipan balls.

28

Passion

The last day of the year and the first of Easter, this is a day of solemn mourning for the death of Our Lady Ithanna, spent in prayer and fasting. It is particularly a day of special importance for those preparing for Initiation, to die and be reborn with Our Lady at Easter.

Hot spicy buns or cakes imprinted with an equiarmed cross have been associated with this day from ancient times.

Meditation

Purify my heart, Ianna, for I would make
myself a shrine for Your Presence.
Give me strength to perform all I have
promised.

Hiatus

On this day the year, and time itself, dies with Inanna. The primary symbol of the day is the equiarmed cross of matter, representing the spreading of the Divine Light throughout fallen Creation by means of Inanna's Sacrifice of Herself. The willow, the tree of sacrifice and purification, is the tree of the month of Moura, and especially of this last day.

A day outside the year, outside time, on which Our Lady's lifeless Corse hangs from the central pillar of the netherworld, the lowest part of the World Tree and all nature mourns. Without Her all creation is without Life, for She is the support of all the cosmos. The Mother of All Things weeps for Her Daughter, walking in sorrow over Heaven and earth.

All activity is kept to the bare minimum; periods of silence and fasting are observed. If there are two Hiatus days, the strict observation is kept on the second. Altars and shrines are decked with black, all statues and pictures removed, the only decoration being sprigs of yew, the tree of death. All work begun on this day is sure to fail, and all but the bare minimum of tasks are suspended.

A vigil of prayer and contemplation may be maintained until Resurrection dawn.